THE REVIVAL

OF THE

GIFTS OF HEALING

AN ADDRESS

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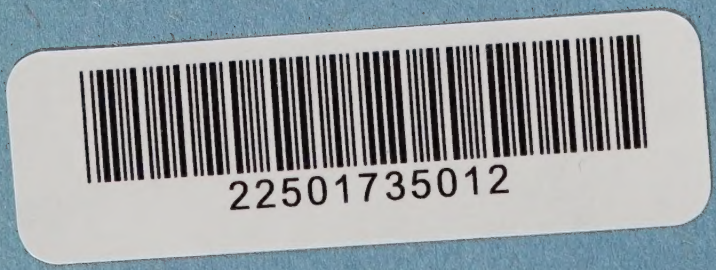
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THE REVIVAL

OF THE

GIFTS OF HEALING.

Some of the Practical Difficulties which hinder the Revival of Spiritual Healing. : : :

An Address given by Mr. J. M. HICKSON at the Conference held at Kensington Town Hall, on July the 4th, 1910. : : :

LONDON
The Healer Press, 130, Sutherland Avenue, W.

38 Cambridge Terrace. W.2.

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Some of the Practical Difficulties

WHICH HINDER

The Revival of Spiritual Healing.

I have chosen as the subject of my address this afternoon the difficulties in connection with spiritual healing which are most frequently met with by different people.

I find that some of these difficulties form a very real barrier to the acceptance of the truth of spiritual healing as it was taught by Christ.

I trust, therefore, that I may be able to do something towards making the truth clearer, and help to remove some of those very real perplexities which seem to hinder so many from receiving the full Gospel message of healing. For none can deny that the message conveyed throughout the Gospels is one of full and complete healing and salvation for the entire nature of man.

We cannot solve such difficulties as these by human reasoning or even by human experience. We must go back to the Fountain-head of knowledge: we must find out what God has revealed to us of His will. So let us examine them in the light of the revelation of our Lord, as it concerns both the purpose of God towards us and His manner of dealing with us. To do this we need hardly go farther than the Gospels, for there both these things are fully brought out and set before us in the life and in the works of Jesus Christ, Who lived among us that He might reveal the Father's will to us. For it is only by knowing the Father's will and obeying it that we can take hold upon that salvation which He freely offers us.

But if we are to try honestly to solve our doubts and perplexities on this subject we must put on one side preconceived ideas and notions about the use and benefit of the suffering of sickness and disease. We must also put on one side our thoughts about the limitations supposed to exist in regard to the operation of spiritual forces in the physical world. We must be ready, with open minds, to study, not so much what man has thought and said about these things, but what God has revealed to us about them in the Person of His Incarnate Son.

I think it will be a help if I gather up the chief difficulties which I propose to deal with, and put them simply in the form of questions, just as they are often put to me, so that we shall have a clear idea of what we are going to discuss.

The main difficulty I have to encounter in my work is a doubt which confronts most people, and one which, unless we can get rid of it, makes, and must make, an almost impassable barrier to any real acceptance of spiritual healing from God, either for ourselves or for others. This main difficulty, in which are involved one or two other questions, is :—

1. Is it the will of God to heal *all* physical diseases and infirmities in His children, or is it only some people that He wills to heal ?

In other words : Does God intend that some shall suffer sickness and disease in order that spiritual benefit may result, and that others shall be relieved or exempt ?

Then come two or three minor questions which are not directly involved in the principal question, but which, I think, will find answers in the course of our examination of that question. They are :—

2. If it is Christ who is working through the earthly healer, why are not all healed ?

3. Why is not the healing instantaneous?

4. If I come for spiritual healing and do not get better, may I not be in danger of losing my faith?

5. Why cannot we receive healing direct from Christ instead of through an earthly healer?

Let us take our first question: *Is it God's will to heal all sick people?* and see if God has not revealed to us quite enough to guide us in coming to a definite conclusion. I think we shall find in Christ's own words and works the definite answer we are seeking. If we could only *realise* that Jesus Christ *lived among men* that He might, *by the works which He did* as well as by His teaching, reveal to us the will of God as it concerns our lives in every way and in every connection—if we could only realise that, there would be less of human speculation and less of mere human reasoning about whether it is God's will to heal. We should not hear the assertion that sickness and disease are sent by God for our good—that sickness is just the loving correction of the Father for His children's perfection—for these and such-like speculations would be impossible simply because our Lord Jesus Christ has made it perfectly clear to us that "all manner of sickness

and all manner of disease" was, and therefore is, abhorrent to Him who is our Creator. Such speculations would be impossible if we realised that practically the whole record of Christ's ministry to men is the record of an unceasing warfare against sickness and disease in whatever form it was manifested.

We know that wherever He went, up and down the country, into whatever city He entered, He destroyed all disease and healed all sickness and all infirmities in those who sought His help.

Why did He do so? Did He do so because sickness is a means of spiritual advancement; because sickness is the loving correction of God?

Were that so, would He not have been opposing the will of the Father in doing away with it? Certainly He would. But we know that on the contrary He came to do the will of the Father who had sent Him; the Father who was, "in Christ reconciling the world unto Himself." And the working of that reconciliation was manifested outwardly in the works of One who "healed every sickness and every disease among the people"; and who when He spoke of it called it not the will of God, nor the correction of the Father, but—the oppression of the devil.

Let us examine more particularly how our Lord on every occasion dealt with the sick and infirm. Did He heal some only, and send others away? Did He tell any single person that it was good for him to go on suffering disease? Did any person ever appeal in vain to Him for help in bodily suffering? In all His teaching, direct or by parable, is there any hint that the suffering of sickness is a thing to be desired, or that disease is the fatherly correction of God? Is there any beatitude for the sick and infirm? When did He ever tell one sick or afflicted person that it was good for him to suffer in his body?

If we go carefully through any one of the first three Gospels—(particularly that of S. Matthew)—and note the number of times we are told that Christ healed every sick person among the multitudes that constantly followed Him, we are struck by the apparently *limitless way* in which He healed.

Great multitudes followed Him and "*He healed them all.*"

They brought to Him the sick from all the villages round about, and "*He laid His hands on every one of them and healed them.*"

When the multitudes followed Him into His retreat, "*He healed them that had need of healing.*"

Wherever He preached the Gospel of the Kingdom "*He healed all that were sick.*"

These brief records given in the Gospels are wonderful glimpses of the work of the Great Healer. We cannot read them without feeling that something more than mere historical facts are here related. They are much more than that. There is a revelation contained in them for those who will see and hear. It is a revelation, not only of the will of God as regards man's physical life in this world, but of the fulness of the purpose of God in the redemption of the world. It is shown to us in the Gospels as a redemption perfect and complete for the whole nature of man.

Is it God's will to heal all sick people? Is not this the answer—an answer more definite and final, more unmistakable and clear than any other that could possibly have been given us—that our Lord Jesus Christ, who came *to do the Father's will*, spent the greater part of His three years' ministry in doing the Father's work of healing *all* who came to Him, and this work He explicitly declared to be the object of His mission to men?

Christ has left nothing to our imagination or speculation; and nothing but the simplest conclusions to our reason. In the plainest words He said that He came to heal and to deliver all men. To heal those who were sick, or wounded or bruised; and to deliver those whom Satan had bound or oppressed. His works of healing proved the literalness of His declaration, and were well called His "mighty works." They were mighty in extent as well as in power and completeness, for let us not forget that while the outward and visible results were manifested in the bodies of men, and therefore could be seen and testified to, the healing that was then effected in the spirits and souls of those who received it was not so easily seen, and was perhaps known only to a few.

Christ "went about . . . healing all that were oppressed of the devil"—so S. Peter describes his Master's ministry. That was the light in which it appeared to him. It was a ministry of healing, in which none who were in need were passed over. *All* were healed; those oppressed in the body, as the "woman whom Satan hath bound"; and those oppressed in soul and spirit, like the epileptic and the possessed. None were passed over, none were neglected, none were sent away uncleansed from

those vast multitudes who eagerly thronged round the Great Healer. "He healed *all* that were sick."

Is not this a sufficient revelation for us of God's will to heal—not a will which is partial and contingent, but all-embracing and absolute?

The will of God towards us does not change. What He willed then, and what He did then, through His Incarnate Son, He wills to do in the same manner now. "God was in Christ reconciling the world unto Himself." The reconciliation which God began then in the Person of His Incarnate Son, He will continue and complete in us. That reconciliation was effected, as we have seen, outwardly in the bodies of men as it was inwardly in their souls, and it will go on. But we can hinder it by questioning its reality; we can retard it by simply refusing to accept it.

We have our part to do; our own salvation—in body and soul—to work out. It is not Christ who has changed—we know that; it is not God's eternal purpose that has altered, or will alter. It is we who obscure His revelation, and confuse in our own minds His great purposes by our little human speculations about the desirability of physical sickness and the elevating power of disease. We call it the

fatherly correction of God; and tell ourselves that to suffer bodily corruption is good for our souls. How utterly at variance with the teaching of Christ!

No, in Christ's Gospel disease and infirmity, like sin, are of the devil. They have one common source. To heal the sick of the palsy of his infirmity and to pardon his sins were one and the same operation. "Whether is easier to say, 'thy sins be forgiven thee,' or to say, 'arise and walk?'" The result would be the same—the healing of the whole nature of that man.

And so throughout the history of our Lord's dealings with sinful and diseased humanity, all who have faith to receive the healing are healed, cleansed and pardoned.

The faith which receives introduces a very important point in connection with spiritual healing; for though we do not find that anyone who came in faith to our Lord for healing was ever refused or sent away, we do find this, that there was one place where our Lord Himself *could not heal;* there were people whom even He was unable to help. We are distinctly told, not that He *would not*, but that He *could* not do His mighty works of healing in that place. He could not heal there as He was accus-

tomed to heal, because *He was hindered by the unbelief of the people.* Yet even there He healed a few sick folk—those whose faith was proof against the general unbelief. And is not this exactly what we see to-day among ourselves?

Here, I think, is the answer to the questions:—

If it is Christ who is working through the healer, why are not all healed? and

Why in these days is not spiritual healing instantaneous?

The first of these two questions is already answered in part. If there were many whom Christ could not heal because of the general unbelief that prevailed among them, what can be expected in a community such as that of our own Church, where the faith in Christ's willingness to heal seems to be the exception rather than the rule, and where sickness and disease is too often extolled as a blessing instead of denounced as a curse, from which we should labour in the spirit to be freed?

I cannot but feel that if our *corporate faith* were greater, if the whole Church were animated by that faith *in God's will and power* to heal our bodily infirmities—which is such an indispensable condition

of healing—then Christ could again do His mighty works among us.

As to the second of these questions. There are, I think, several explanations that may be given for healing now being seldom instantaneous. There is, first, that general attitude of unbelief, which I have just mentioned: the unbelief among those who profess to believe the promises of Christ. This want of faith in the whole community cannot but hinder the full exercise and effect of the healing gift. The Apostles, let us remember, could not heal the epileptic boy, not because they had *no* faith—they were surprised at their failure—but because they had not sufficient faith, our Lord told them—"because of your *little* faith" (R.V.).

Then we must remember that not all our Lord's own acts of healing were instantaneously performed. There was the blind man, upon whom He laid His hands twice; and the man blind from birth whose sight was not restored until, after the laying-on of Christ's hands, he had washed in the pool of Siloam. Then, again, I think we must consider the fact of spiritual healing in the same light as that of spiritual conversion—which is, in a sense, the healing of the spiritual part of a man. Spiritual conversion is by

no means always instantaneous; with many people it is a gradual process; and precisely the same thing is found to be the case in the spiritual healing of the physical nature.

To come back again to our main question. Can we not feel that this difficulty is solved for us in the life and works of Jesus Christ, as we study His dealings with mankind with open, unprejudiced minds? Is not the will of God to heal the sick—without distinction, without exception—fully revealed to us in those mighty works of compassion and love? Have we in the Gospel any ground at all for imagining that God *intends* that some people shall suffer disease that they may be benefited spiritually? I know no passage in the whole of the New Testament which in any way contravenes the clear, explicit and definite teaching of the Gospels—that is, of our Lord Himself—on this point.

"But there is that passage in the Epistle to the Hebrews," people often object, "Whom the Lord loveth He chasteneth. . . ." Yes, certainly, and also we find in the Book of the Revelation those words of our Lord: "As many as I love I rebuke and chasten; be zealous, therefore, and repent." These are words to be received in humility, love and

thankfulness, remembering that it is only by suffering that we can be made perfect. But what possible warrant can we have for reading into them a meaning which is so alien to the spirit and teaching of Christ—the meaning that here is intended an allusion to the infliction of disease and sickness as a punishment or correction? What earthly father, however unloving and ungodly, would inoculate his child with a disease like tuberculosis or cancer as a punishment? Yet this, it seems, is the kind of punishment which many Christians imagine our Heavenly Father to inflict upon His children. Is not such an idea, to say the least, *dishonouring* to God? Can we think of our Lord going about imparting disease to those to whom He ministered? The very thought is impossible.

And, further, how can it be supposed that God inflicts upon men the corruption, the evil, which He declared to be the work of the devil, and from which He sent His Son to redeem them? The "chastening of the Lord" cannot be identified with the work of the devil; there can be no connection between pain, mental or spiritual—or even physical—which may be rightly attributed to God the All-Holy, and the pain and suffering which is bound up in the corruption of disease. It is impossible. God

cannot, at one and the same time, both deliver us from the bondage of corruption, and inflict it upon us, whatever we may imagine His good purpose to be in so doing.

God does not do evil that good may come. But —and here is a very important point, because it is probably at the root of most people's ideas about God-sent disease—*God does bring good out of evil.* He is continually bringing good out of evil. And where evil most abounds there God's saving grace is found in greater power. And thus it is that Christ's triumph over sin and the devil is being continually exhibited.

There are some, we know, who like to think that in suffering, sickness and disease they are sharing in the sufferings of Christ. And yet our Lord never knew sickness—as He knew no sin : His perfect body "saw no corruption," either in life or in death. Therefore, in such suffering as this we cannot be partakers with Him. To be partakers of His sufferings, surely our suffering *must be of the same nature* as His—where otherwise would be the fellowship ? (If a friend were grieving over the waywardness and ingratitude of a beloved child, one would not be sharing in his suffering in any sense by suffering from some illness.)

When S. Peter speaks of being partaker of Christ's sufferings, he is speaking of the sufferings of persecution for righteousness' sake. He calls it "suffering according to the will of God," for our Lord Himself has pronounced a special blessing on those who should thus suffer for Him. But there is no beatitude for the suffering of disease and sickness. Therefore we ought to be very careful in distinguishing between what is, and what is not, "suffering according to the will of God" (see 1 Peter iv. 1, 12-19).

Again, let us look at the question from a purely practical point of view. What do we do when anyone belonging to us is ill? We send for the doctor and do all we can for the recovery of the sick person. We assume at once, without question, that the patient should be made well as soon as possible. We do not first deliberate whether it is God's will that he should be healed; we do not say that it may be God's will he should continue to suffer; no, we do all we can to relieve his suffering. How then is it, when we come to the question of healing by spiritual means, we immediately begin to ask if it is God's will he should be healed; why do we hesitate to use the very means which our Lord enjoined to be used in the case of the sick? Does

not the very fact that His life was a ministry of healing prove to us that His will is to do now, through His servants, what He Himself did in person in the days of His visible Presence among us? If it is doubtful whether we should use spiritual means of healing, it must be still more doubtful whether we should use physical means, which have not been enjoined upon us as Christians at all.

We take sanitary and hygienic measures to prevent the propagation of disease, and to stamp it out as far as we can. For disease is foreign to man's nature as God intended it to be. Disease and sickness of any kind corrupt and render impure that which God created good and holy. They are contrary to the laws of our nature, and therefore contrary to the laws of God. If we could know this in no other way (*i.e.*, by revelation), we should know it through the natural healthy working of the body, which teaches us the fact in the simplest and most convincing manner.

When a man falls ill, his body (if he be a normally healthy man) makes special efforts to throw out the disease which has invaded it. If the sick man has a strong constitution—if his physical nature is in good working order—the chances are strongly in

his favour. Sickness is frequently overcome by the simple effort of nature without the use of remedies which, in their simple working, assist the ordinary processes of nature. Here we see the will of God as it is revealed through the laws of nature.

We must remember, too, that our nature is complex: although in its essence spiritual, it is constituted of mind and body. Here, under our present conditions, these three parts of our nature are interdependent: and we live in a world in which the forces of evil, operating as they do on the spiritual, mental and physical planes, are continually working against us to corrupt and destroy our nature on each of those three planes. But our nature, disorganised as it has become by the Fall, cannot of itself resist the combined forces of evil which direct their attack upon us on each plane, and so we need spiritual help for our bodies, as much as we need spiritual help for our souls.

Ill-health often results from the lack of due control of the spirit over the physical part of our nature, rendering it unable to resist the attack of evil influences. But when the spirit is strengthened by a fresh influx of the life and healing virtue of Christ, it is able once more to free the mind and body from the evil influences which attack us on every plane.

These thoughts bring us to a closer consideration of the second part of our first question—Does God will any person to suffer sickness for the good of his soul? Is such suffering, in short, productive of spiritual good?

We have seen, I think, from the consideration of Christ's work and teaching that He certainly never taught any such doctrine. He did teach that sickness and infirmity were sometimes the result of individual sin—that is, that the breaking of the law on one plane of our nature would result in the breaking of the law on another. He taught that disease was the bondage of Satan—the oppression of the devil. The witness of God through reason and nature teaches us that disease is the corruption of our nature: and so we may ask ourselves the rational question if it is conceivable that any part of our being can be sanctified, or in any way made better or purer, by the corruption of another part? Is it conceivable that God, Who is the God of all purity, wholeness and strength, should work corruption, or in any sense cause corruption, in any part of our being? No. He cannot work evil in us, but He can, and He does, bring good out of the evil that the devil works in us—that the powers of evil work in nature and in the world. Because God is Almighty

He can use even the evil to bring about good. It is thus that He ultimately defeats the power of evil which works in the bodies of those who are sick. It is thus that S. Paul is able to say that "all things work together for good to them that love God."

"God allows sickness and disease among us, then?" it will be said. Yes, obviously He does, or sickness and disease would not exist. He allows it just as, and in the same sense as, He allows sin among us—as is also certainly the case, or sin would not exist.

But no one, therefore, argues that God *sends* sin among us, or that He wills us to sin. And disease is on the physical plane precisely what sin is on the spiritual—both are a breaking of the laws of God. Or, in other words, disease is the manifestation, on the physical plane, of the breaking of God's law on the spiritual plane.

In this is involved another question: Why so many saintly people continue to suffer from disease?

Simply because, I think, they accept disease as God's will for them, and therefore they shut themselves off from the healing He is but too ready to give them.

There is one thing we know God cannot do. He cannot save us either in body or in soul if we do not *will* to be saved. If we do not *accept* the salvation He offers us for our bodies, He will not force it upon us. He cannot force it upon us. He has made us creatures of free will, and therefore He can only do for us what we allow Him to do. If we hug our bodily infirmities in the belief that this is a "cross" sent by God for us to bear, how can God deliver us from it? We have neither desired nor asked deliverance; and Christ has not promised to give us what we do not ask for. The answer to prayer is strictly conditioned by our belief in God's will and power to grant what we ask. The "prayer of faith" cannot surely be prayed by one who is sure neither of God's will, nor of His power to give. Our Lord has plainly told us "whatsoever thing ye ask in prayer *believing* ye shall receive."

What God can do—what He does do—for those who thus accept sickness is *to save them from the spiritual consequences* of the physical corruption. He even uses it as a means for higher spiritual development through the opportunities it provides for patience and endurance and courage, which are developed through reliance on Him. It is an example, in the physical sphere, of grace abounding

where evil is present in great force. And we know how S. Paul dealt with that question—the question of our duty in the matter—"Shall we continue in sin that grace may abound? God forbid."

One of the greatest difficulties I have to face in my work is this deeply-rooted idea that God is the author and sender of disease and sickness. That is putting it very bluntly, I know, but if we may say that God sends sickness as a means of correction or improvement, that is simply what it comes to.

It is difficult to trace how this idea crept into the current teaching of Christianity, because as far as one can discover there is absolutely no foundation for it in the New Testament. The same thing may, of course, be said of all the numberless errors that, at different periods of the Church's history, have been introduced into its current teaching—its current teaching, I mean, as distinct from its permanent teaching.

To teach that that which Christ and His Apostles declared to be the bondage of Satan; the consequence of sin; the oppression of the devil—to teach that that is a spiritual blessing, or *in itself* the means of spiritual blessing, must surely be a source of great weakness to ourselves and to the whole body of the Church.

This was not the teaching of the Apostles, as we have seen. It was not the teaching of the Church of the first few centuries, if we may trust the general testimony of the Fathers. For we find that the view taken by them—(it is more particularly enunciated by S. Athanasius) with regard to our Lord's works of healing—is that they formed an essential part of the work of redemption.

It is beautifully put by S. Irenæus, who, speaking of the revelation of Christ in His works, says that "when He found His own work shattered by sin, *He healed it in every way*."

There is also the witness of the practice of the early Church. During some four or five centuries we know that the spiritual healing of the sick was regarded as a normal part of her ministry—as Christ Himself had commanded it should be.

This leads us to the last point we had to deal with: Why we cannot receive healing direct from Christ instead of through an earthly healer.

I think we shall easily see that it is in accordance with the general methods of God's dealings with mankind that spiritual healing should be imparted to man through man. Throughout the history of

the human race it is seen that, in all His dealings with man, God uses man as the medium or channel of His communications.

In the New Covenant this method is initiated in the Person of our Lord Jesus Christ Himself, Who was the Perfect Mediator between God and man. And He gave to His Apostles the power to act as channels of communication between God and man—to act in the same capacity as He Himself acted. ("As my Father hath sent Me, even so send I you.") So He gave to them, among other powers, the power to heal men in His name—even during the time He still dwelt, as Man, among men.

Then upon many other members of His Church this power was bestowed through the descent of the Holy Ghost after the Ascension. The power to heal was conferred when the command to heal was given. Christ simply gave the Church the power to carry out His command to "heal the sick."

So I suppose the only answer to that question is that we receive healing through an earthly healer acting in the name and Power of Christ, because that is the way in which Christ has ordained that healing shall be given from Him. It cannot be our

part to question *why* He has so ordained. We can only reflect that it is on the lines of God's general government of His people.

At the same time there is no reason to suppose that it is impossible to receive healing direct from Christ without the medium of an earthly healer. We may receive healing of our sickness directly in answer to prayer—there are instances of people of great faith who have so been healed. But whatever may be our individual capacity in these respects we need never have any doubt or scruple about receiving healing through an earthly healer, for it was for this purpose that to some has been "given the gift of healing by the same Spirit." It is an institution of God Himself for the restoration of those who are sick.

There is one word more, in answer to question 4, which I have to add with reference to our faith towards God in His dealings with us, especially as it concerns spiritual healing. We must not come to Him for healing in the spirit which "demands a sign from Him," we must not make any individual case, our own or another's, a *test*, as it were, of His power and willingness to heal. To question whether we may not lose our faith if just what we expect

does not happen, is simply to acknowledge that we have no real faith—and what we have cannot be worth keeping. To say, "I believe in spiritual healing, and if this case is successful that will be certain proof that it is true, and that God does work among us in this way now," does not show the spirit of *simple faith*—we can have no right to make this sort of *demand* from God; and I doubt if, where such an attitude is maintained, any "sign" would be given. We have to remember that much is required on our side, and that we have so long disbelieved, so long turned away from Christ as the "Saviour of the body," that we should be very humbly grateful if the *least sign* is given to us of our Lord's real and living Presence among us still, and of His willingness to hear us and heal us.

Let us go forward in faith—"nothing wavering," nothing doubting—if we doubt, "let us not think we shall receive anything of the Lord." Let us hold fast to our Lord's promise, "All things whatsoever ye ask in prayer, *believing*, ye shall receive . . . if ye have faith and doubt not."

One word in conclusion. While we keep in mind these things in the region of religion and faith, we must not lose sight of the fact that, in the conflict

with the forces of evil, union between those who are taking part in it is a primary condition of success.

There must be co-operation between those who are attacking these evils from the physical side and those who are attacking them on the spiritual side. Religion and science should be united in their efforts to overcome and root out disease and infirmity in mankind. God works from both sides—the physical and the spiritual—and He uses as His instruments every gift and talent bestowed upon man.

But we have to realise that the greatest factor in healing is the spiritual; because it is a spiritual force alone which can touch the *cause* of any trouble or derangement of body or mind, when that cause lies in the spiritual nature.

Herein, then, lies the Church's responsibility; and in the face of so much accumulated suffering—mental and moral and physical—it is a very grave responsibility. For Christ, in view of the necessary limitations of physical and mental means, has definitely committed to His Church this *spiritual power of healing* to help forward the salvation of mankind.

And He has ordained that this power shall be exercised in a manner which is in conformity with its nature; that is, it must be used and cherished as a *spiritual gift*, and must remain where our Master left it—on the *spiritual plane*.

When the Church has once clearly comprehended this, and her responsibility in the matter of healing as a definite part of the work of redemption, she will be in a position to meet those who are working on other planes towards the same ends.

The Church and the medical profession might then, with some real hope of definite co-operation, meet and arrange some working basis upon which their efforts might be united so as to bring the greatest benefit to suffering humanity.

And so, in the right use of all God's manifold gifts of wisdom and power, would the salvation of all men be truly set forward to the glory of His Holy Name.

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"Daily Express" Correspondent.

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TWELVE hundred applications have already been received by the Rev. H. Warner, the vicar of Frizingham, from patients who wish to be treated by Mr. J. Moore Hickson, the faith healer, when he opens his mission in the parish church on October 11.

There were more than eighty letters in the vicar's post-bag this morning, and the daily average is from a hundred to a hundred and fifty.

The ailments of the applicants are legion, but rheumatic affections predominate. Next in order of numbers are deafness and blindness, complete or partial. One of the patients is a deaf mute, and the